

Bhūmi : Earth

XII.1.1 Great (bṛhant) truth, formidable right, consecration, penance, brahman, and sacrifice sustain the earth; let her for us, mistress of what is and what is to be -- let the earth make for us wide room (loka).

XII.1.2 Unoppressedness in the midst of men (mānava); whose are the ascents (udvat), the advances (pravat), the much plain (sama); who bears the herbs of various virtue (nānāvīrya) -- let the earth be spread out for us, be prosperous for us.

- XII.1.3** On whom (are) the ocean and the river (sindhu), the waters; on whom food, plowings, came into being; on whom quickens this that breathes, that stirs — let that earth (bhūmi) set us in first drinking.
- XII.1.4** Whose, the earth's (are) the four quarters on whom food, plowings, came into being; who bears manifoldly what breaths, what stirs -- let that earth set us among kine, also in inexhaustibleness.
- XII.1.5** On whom the people of old formerly spread themselves, on whom the gods overcame the Asuras; the station of kine, of horses, of birds — let the earth assign us fortune, splendor.
- XII.1.6** All-bearing, good-holding, firm-standing, gold-backed, reposer of moving things, bearing the universal fire, let the earth, whose bull (r̥ṣabha) is Indra, set us in property.
- XII.1.7** She the earth, whom the gods, sleepless, defend all the time without failure -- let her yield to us honey, what is dear; then let her sprinkle us with splendor.
- XII.1.8** She who in the beginning was sea (salila) upon the ocean; whom the skilful moved after with their devices; the earth whose immortal heart covered with truth is in highest firmament -- let that earth assign to us brilliancy, strength, in highest royalty.

XII.1.9 On whom the circulating waters flow the same, night and day, without failure -- let that earth of many streams yield us milk; then let her sprinkle (us) with splendor.

XII.1.10 Whom the Aśvins measured; on whom Viṣṇu strode out; whom Indra, lord of might, made free from enemies for himself -- let that earth to us, a mother to a son, release milk.

XII.1.11 Let thy hills, snowy mountains, let thy forest-land, O earth, be pleasant; upon the brown, black, red, all-formed, fixed earth, the earth guarded by Indra -- I, unharassed, unsmitten, unwounded, have stood upon the earth.

XII.1.12 What is thy middle, O earth, and what thy navel, what refreshments arose out of thy body -- in them do thou set us; be purifying toward us; earth is mother, I am earth's son; Parjanya is father -- let him save us.

XII.1.13 On what earth they enclose the sacrificial hearth; on what men of all works extend the sacrifice; on what earth are set up the sacrificial posts, erect, bright, before the oblation — let that earth, increasiiing, make us increase.

XII.1.14 Whoso shall hate us, O earth; whoso shall fight, whoso shall vex with mind, who with deadly weapon — him, O prior-acting earth, do thou put in our power.

XII.1.15 Born from thee, mortals go about upon thee; thou bearest bipeds, thou quadrupeds; thine, O earth, are these five races of men, for whom mortals, the rising sun extends with his rays immortal light.

XII.1.16 Let those creatures, without exception, together yield fruit to us; the honey of speech, O earth, do thou assign unto me.

XII.1.17 The all-producing mother of herbs, the fixed earth, the earth maintained by ordinance, the auspicious, the pleasant, may we go about over always.

- XII.1.18** Thou hast become great, a great station; great is thy trembling, stirring, quaking; great Indra defends thee unremittingly. Do thou, O earth, make us to shine forth as in the aspect of gold; let no one soever hate us.
- XII.1.19** Agni is in the earth, in the herbs; the waters bear Agni; Agni in the stones; Agni is within men; in kine, in horses are Agnis.
- XII.1.20** Agni sends heat from the sky; the wide atmosphere is god Agni's; mortals kindle Agni oblation-bearer, ghee-lover.
- XII.1.21** Let the earth, fire-clad, black-kneed, make me sharpened, brilliant
- XII.1.22** On the earth they give to the gods the sacrifice, the oblation, duly prepared; on the earth mortal men live by svadhā, by food; let that earth assign us breath, life-time; let earth make me one who attains old age.

- XII.1.23** What odor of thine, O earth, came into being, which the herbs, which the waters bear, which the Gandharvas and Apsarases shared -- with that do thou make me odorous; let no one soever hate us.
- XII.1.24** What odor of thine entered into the blue lotus; which they brought together at Sūrya's wedding -- the immortals, O earth, what odor in the beginning -- with that do thou make me odorous; let no one soever hate us.
- XII.1.25** What odor of thine is in human beings; in women, in men, portion, pleasure; what in horses, in heroes, what in wild animals and in elephants; what splendor, O earth, in a maiden -- with that do thou unite us also; let no one soever hate us.
- XII.1.26** Rock is earth, stone, dust; this earth (is) held together, held; to that earth, gold-backed have I paid homage.
- XII.1.27** On whom stand always fixed the trees, the forest trees, the all-supporting earth that is held (together) do we address.
- XII.1.28** Arising, also sitting, standing, striding forth, with right and left feet, let us not stagger upon the earth.

- XII.1.29** The cleansing earth do I address, the patient earth, increasing by worship; may we sit down, O earth, upon thee, that bearest refreshment, prosperity, food-portion, ghee.
- XII.1.30** Let cleansed waters flow for our body; what mucus is ours, that we deposit on him we love not; with a purifier, O earth, do I purify myself.
- XII.1.31** What forward directions are thine, what upward, what are thine, O earth, down ward, and what behind, let those be pleasant to me going about; let me not fall down supported on creation (Bhuvana).
- XII.1.32** Do not push us behind, nor in front, nor above and below; become thou welfare for us, O earth; let not the waylayers find us; keep very far off the deadly weapon.
- XII.1.33** How much of thee I look forth upon, O earth, with the sun for ally, so far let my sight not fail, from one year to another.
- XII.1.34** In that, lying, I turn myself about upon the right (or) the left side, O earth; in that we with our ribs lie stretched out upon thee that meetest us -- do not in that case injure us, O earth thou underlier of everything.

XII.1.35 What of thee, O earth, I dig out, let that quickly grow over;
let me not hit thy vitals nor thy heart, O cleansing one.

XII.1.36 Let thy hot season, O earth, rainy season, autumn, winter,
cool season, spring – let thine arranged seasons, years, let
day and night, O earth, yield milk to us.

XII.1.37 She who, cleansing one, trembling away the serpent; on
whom were the fires that are within the waters abandoing the
god-insulting barbarians, choosing, she the earth, Indra not
Vritra, kept herself for the mighty one, the virile bull.

XII.1.38 On whom are the seat and oblation-holder; on whom the
sacrificial post is planted; on whom worshipers praise with
verses, with the chant, knowing the sacrificial formulas; on
whom are joined the priests for Indra to drink the soma;

XII.1.39 On whom the former being-making seers sang out the kine -
- the seven pious ones by their session, together with
sacrifice (and) penance;

- XII.1.40** Let that earth appoint unto us what riches we desire; let Bhaga join on after; let Indra go (as our) forerunner.
- XII.1.41** On whom, the earth, mortals sing (and) dance with loud noises; on whom they fight; on whom speaks the shout, the drum – let that earth push forth our rivals; let earth make me free from rivals.
- XII.1.42** On whom is food, rice and barley; whose are these five races – to the earth, whose spouse is Parjanya, fattened by the rain, be homage.
- XII.1.43** Whose are the god-made strongholds; in whose field (men) fall out – the earth, womb of everything, let Prajāpati make pleasant to us, spot by spot.
- XII.1.44** Bearing treasure (and) good in many places hiddenly, let the earth give me jewel, gold; giver of good, betowing good things on us, let the divine one assign (them to us) with favouring mind.
- XII.1.45** Let the earth, bearing in many places people of different speech, of diverse customs, according to their homes, yield me a thousand streams of property, like a steady unresisting milch-cow.

- XII.1.46** What stinging harsh-biting serpent of thine lies in secret, winter-harmed, torpid; whatever worm O earth, becoming lively, stirs in the early rainy season –let that, crawling, not crawl upon us; be thou gracious to us with that which is propitious.
- XII.1.47** What many roads thou hast, for people to go upon, a track for the chariot, and for the going of the cart, by which men of both kinds, excellent and evil go about – that road, free from enemies, free from robbers, may we conquer; be thou gracious to us with that which is propitious.
- XII.1.48** Bearing the fool, bearer of what is heavy, enduring the death of the excellent and of the evil, the earth, in concord with the boar, opens itself to the wild hog.
- XII.1.49** What forest animals of thine, wild beasts set in the woods, lions, tigers, go about man-eating - the jackal, the wolf, O earth, misfortune, the ṛkṣikā, the demon, do thou force away from us here.
- XII.1.50** What Gandharvas, Apsarases (there are), and what arayas, kimīdins: the piśācas, all demons -- them do thou keep away from us, O earth.

- XII.1.51** She, to whom two-footed winged-ones fly together, swans, eagles, hawks, birds; on whom the wind, Mātariśvan, goes about, making clouds of dust and setting in motion the trees -- flame blows after the forth-blowing, the toward-blowing, of the wind.
- XII.1.52** On whom the black and the ruddy, combined, (namely) day and night, (are) disposed upon the earth; the broad earth, wrapped (and) covered with rain -- let her kindly set us in each loved abode.
- XII.1.53** Both heaven and earth and atmosphere (have given) me this expanse; fire, sun, waters, and all the gods have together given me wisdom.
- XII.1.54** I am overpowering, superior by name on the earth; I am subduing, all-overpowering, vanquishing in every region.
- XII.1.55** When yonder, O divine one, spreading thyself forward, told by the gods, thou didst expand to greatness, then entered into thee well-being; thou didst make fit the four directions.
- XII.1.56** What villages, what forest, what assemblies, (are) upon the earth, what hosts, gatherings -- in them may we speak what is pleasant to thee.

XII.1.57 As a horse the dust, she has shaken apart those people who dwelt upon the earth since she was born -- pleasing, going at the head, keeper of creation, container of forest trees, of herbs.

XII.1.58 What I speak, rich in honey I speak it; what I view, that they win me; brilliant am I, possessed of swiftness; I smite down others that are violent.

XII.1.59 Tranquil, fragrant, pleasant, with sweet drink in her udder, rich in milk, let earth bless me, earth together with milk.

XII.1.60 Whom Viśvakarmān sought after with oblation within the ocean, when she was entered into the mist; an enjoyable vessel that was deposited in secret became manifest in enjoyment for them that have mothers.

XII.1.61 Thou art the scatterer of people, (art) a wish-fulfilling Aditi, spreading out; what of thee is deficient, may Prajāpati, first-born of righteousness, fill that up for thee.

XII.1.62 Let standers upon thee, free from disease, free from yakṣma, be produced for us, O earth; awakening to meet our long lifetime, may we be tribute-bearers to thee.

XII.1.63 O mother earth, do thou kindly set me down well established; in concord with the heaven, O sage, do thou set me in fortune, in prosperity.

Agniḥ

The flesh-eating and the householder's fires

XII.2.1 Ascend the reeds; no place for thee is here, this lead is thy portion; come, what yakṣma is in kine, yakṣma in men, in company with that do thou go forth downward.

XII.2.2 By evil-plotter and ill-plotter, by actor and helper, both all yakṣma and death do we thereby drive out from here.

XII.2.3 Out from here do we drive death, perdition, out the niggard; whoso hates us, him, O non-flesh-eating Agni, do thou eat; whomso we hate.

- XII.2.4** If the flesh-eating Agni, or if the tiger-like, hath entered this stall, being not at home, him having made him to have beans for sacrificial butter, I send far forth; let him go unto the Agnis that have seat in the waters.
- XII.2.5** If angry men put thee forth, with fury, a man having died, that O Agni, is easy to be arranged by thee; we make thee flame up again.
- XII.2.6** The Ādityas, the Rudras, the Vasus (have set) thee again; again, O Agni, the priest, conductor of good; Brahmanaspati hath set thee again, in order to length of life-time to a hundred autumns.
- XII.2.7** If the flesh-eating Agni hath entered our house, seeing this other Jātavedas, him I take after for the Father's sacrifice; let him kindle the hot drink in the highest station.
- XII.2.8** I send far forth the flesh-eating Agni; let him go, carrying evil, to Yama's subjects; here let this other Jātavedas carry the oblation, a god to the gods, foreknowing.
- XII.2.9** I, being sent, take the flesh-eating Agni, a death, making people fixed with the thunderbolt; I, knowing, separate him from the householder's fire; also in the world of the Father's be he (their) portion.

- XII.2.10** The flesh-eating Agni, active, praiseworthy, I send forth by the roads that the Fathers go; come thou not back by those that the gods go; be thou just there; watch thou over the Fathers.
- XII.2.11** They kindle the devouring one in order to well-being, becoming cleansed, purifyng; he abandons evil, passes over sin; Agni, kindled, purifies with a good purifier.
- XII.2.12** God Agni the devouring hath ascended the backs of the sky; being released out of sin, he hath released us from imprecation.
- XII.2.13** On this devouring Agni do we wipe off evils; we have become fit for sacrifice, cleansed: may he prolong our life-times.
- XII.2.14** The crushing, the bursting, the destroying and the noiseless - they, of like possessions, have made from far thy yakṣma to disappear afar.
- XII.2.15** The flesh-eating one that is in our horses, heroes, that is in our kine, goats and sheep, do we thrust out -- the fire that obstructs the people.

XII.2.16 Thee from inexhaustible men, kine, horses, thee the flesh-eating one do we thrust out -- the fire that obstructs life.

XII.2.17 On what the gods wiped off, on what human beings also -- on that having wiped off the drops of ghee, O Agni, do thou mount the sky.

XII.2.18 Being kindled, O Agni, thou to whom oblations are made, go thou not away against us; shine just here by day, and that (we) long see the sun.

XII.2.19 Wipe ye off on the lead; wipe ye off on the reeds; and what on the consuming fire; likewise on the dark ewe; headache on the pillow.

XII.2.20 Having settled what is foul upon the lead and headache upon the pillow, having wiped off on the black ewe, be ye cleansed, fit for sacrifice.

Mṛtyuh

XII.2.21 Go away, O death, along a distant road which is thine here, other than that the gods go upon; I speak to thee having sight, hearing; let these many heroes be here.

- XII.2.22** These living ones have turned away from the dead; our invocation of the gods hath been auspicious today; we have gone forward unto dancing, unto laughter; may we, rich in heroes, address counsel.
- XII.2.23** I set this enclosure for the living; let not another of them now go to that goal; living a hundred numerous autumns, let them set an obstacle to death with a mountain.
- XII.2.24** Mount, choosing old age for life-time, pressing on, one after another, as many as ye be; you here let Tvaṣṭṛ, him of good births, in accord, lead on to living your whole life-time.
- XII.2.25** As days take place one after another, as seasons go along with seasons, as an after one does not desert a preceding -- so O creator, arrange their life-times.
- XII.2.26** The stony one flows; take ye hold together; play the hero, pass over, O friends; quit them that are of evil courses; may we pass up unto powers that are free from disease.
- XII.2.27** Stand up, pass over, O friends; the stony river here runs; quit ye here them that are unpropitious; may we pass up unto propitious pleasant powers.

- XII.2.28** Take ye hold on that of all the gods in order to splendor, becoming cleansed clear purifying; stepping over difficult tracks, may we revel a hundred winters with all our heroes.
- XII.2.29** By upward roads, full of wind, by distant ones, stepping over those that are lower, thrice seven times did the departed seers bear back death with the track-obstructor.
- XII.2.30** Come ye, obstructing the track of death, assuming further on a longer life-time; sitting in your station, thrust ye death; then may we, living, speak to the council.
- XII.2.31** Let these women, not widows, well-spoused, touch themselves with ointment, with butter; tearless, without disease, with good treasures, let the wives ascend first to the place of union.
- XII.2.32** I separate these two by oblation; I shape them apart with a spell; I make for the Fathers unwasting svadhā; I unite these with a long life-time.
- XII.2.33** What Agni, O Fathers, hath entered into our hearts, an immortal into mortals, that god do I enclose in me; let him not hate us, nor let us (hate) him.

Agniḥ

- XII.2.34** Having turned away from the householder's fire, go ye forth to the right with the flesh-eating one; do ye what is dear to the Fathers, to self, what is dear to the priests.
- XII.2.35** The flesh-eating Agni that is unremoved, taking to himself the double-portioned riches of the oldest son, destroys him with ruin.
- XII.2.36** What one plows, what one wins, and what one gains by pay -- all that is not a mortal's; if the flesh-eating one be unremoved.
- XII.2.37** He becomes unfit for sacrifice, of smitten splendor; not by him is the oblation to be eaten; (him) the flesh-eating one cuts off from plowing, kine, riches, whom it pursues.
- XII.2.38** A mortal, going down to mishap, speaks forth repeatedly with greedy ones; whom the flesh-eating Agni, from near by after-knowing, follows.
- XII.2.39** The houses are united with seizure when a woman's husband dies; a knowing priest is to be sought, who shall remove the flesh-eating one.

- XII.2.40** What evil, pollution we have committed, and what ill doing, from that let the waters cleanse me, and also from the crushing Agni.
- XII.2.41** These fore-knowing ones have turned hither upward from below by roads that the gods go upon; upon the back of the virile mountain the ancient streams go about new.
- XII.2.42** O non-flesh-eating Agni, push out the flesh-eating one; bring the god-sacrificing one.
- XII.2.43** The flesh-eating one entered into this man; he has gone after the flesh-eating one; having made two tigers severally, I take him, who is other than propitious.
- XII.2.44** Concealment of the gods, defense of men, the householder's fire is set between both classes.
- XII.2.45** Lengthen thou out, O Agni, the life-time of the living; let them who are dead go unto the world of the Fathers; do thou, a good householder's fire, burning away the niggard, assign to this man an ever better dawn.
- XII.2.46** Overcoming, O Agni; all (our) rivals, do thou assign to us their refreshment and wealth.

- XII.2.47** Take ye hold after this saving carrier Indra : he shall carry you out of difficulty and reproach; by him smite away the on-flying shaft; by him ward off Rudra's hurled missile.
- XII.2.48** Lay ye hold after the draft-ox (as) float; he shall carry you out of difficulty and reproach; mount this boat of Savitṛ ; may we cross over misery by the six wide direction.
- XII.2.49** Day and night thou goest after, bearing, standing comfortable, prolonging (life), having good heroes; bearing, O couch, healthful, well-minded ones, do thou long be for us smelling of men.
- XII.2.50** They fall under the wrath of the gods, they live always evilly, after whom the flesh-eating fire, from near by, like a horse, scatters reeds.
- XII.2.51** Whoever, without faith, from desire of riches then sit together with the flesh-eating one, they verily feed the fire about the pot of others.
- XII.2.52** He desires, as it were, to fly forth with his mind; repeatedly he returns again-- they whom the flesh-eating Agni, from near by, after knowing follows.

XII.2.53 A black ewe of cattle portion; lead, too, they call thy gold, O flesh-eating one; ground beans are thy portion (as) oblation; seek thou the thicket of the forest-spirit.

XII.2.54 Having made offering of withered cane, of tilpiṇja, of daṇḍana, of reeds; having made fuel of this, Indra removed Yama's fire.

XII.2.55 Having sent in opposition an opposing song, I, foreknowing, have entered abroad on the road; I have directed away the lifebreaths of them yonder; these here I unite with long life-time.

Cremation as a sacrifice

XII.3.1 Stand, a man, upon men; go to the hide; call thither her who is dear to thee; of what age ye two first came together in the beginning, let that be your same age in Yama's realm.

- XII.3.2** So much (be) your sight, so many your powers, so great your brilliancy; so many-fold your energies; Agni fastens on the body when (it is his) fuel; then, O paired ones, shall ye come into being from what is cooked.
- XII.3.3** Together in this world, together on the (road) the gods travel, together also unite ye in the realms of Yama; purified by purifiers, call ye to yourselves whatever seed came into being from you.
- XII.3.4** Enter together, you sons, into the waters, coming together, you rich in life, unto this living one; of them share you the one which they call immortal, the rice-dish which your generatrix cooks.
- XII.3.5** What one your father cooks, and what one mother, in order to release from evil and from pollution of speech – that hundred-streamed, heaven-going rice-dish had permeated with greatness both firmaments.
- XII.3.6** Both firmaments, and worlds of both kinds, what heaven-going ones are conquered of the sacrificers – which one of them is chiefly full of light, full of honey, in that combine ye with your sons in old age.
- XII.3.7** Take you hold upon each forward direction; to this world they that have faith attach themselves; what of you that is cooked is served up in the fire, combine you, O husband and wife, in order to its guarding.

- XII.3.8** Attaining unto the southern quarter, turn you about into this vessel; in it shall Yama, in concord with the Fathers, assure abundant protection unto your cooked.
- XII.3.9** This western of the quarters verily is a thing to be preferred, in which Soma is over-ruler and favourer; to it resort you; attach yourselves to the well-doers; then. O paired ones, shall ye come into being from what is cooked.
- XII.3.10** A superior realm, having superiority by progeny, may the northern of the quarters make our apex; a five-fold meter hath the man become; may we come into being together with all, having all their limbs.
- XII.3.11** This fixed (quarter) is virāj; homage be to it; let it be propitious to sons and to me; do thou O goddess Aditi, having all choice things, like an active herdsman defend our cooked.
- XII.3.12** Do you embrace us, as a father his sons; let propitious winds blow here for us on the earth; what rice-dish the two deities cook here, let that know our penance and also truth.
- XII.3.13** Whenever the black bird (sauna) coming hither, hath sat upon the orifice, surprising what is resolved, or when the barbarian woman with wet hands smears over -- cleanse, you waters, the mortar (and) pestle.

- XII.3.14** Let this pressing-stone, broad-based, vigor-bestowing, purified by purifiers, smite away the demon; mount thou the hide; yield great protection; let not the husband and wife fall into evil proceeding from grand sons.
- XII.3.15** The forest tree hath come to us together with the gods, forcing off the demon, the piśācas; he shall rise up, shall speak forth his voice; with him may we conquer all worlds.
- XII.3.16** Seven sacrifices the cattle enclosed --which of them was full of light, and which was pining; to them thirty deities attach themselves; do thou conduct us unto the heavenly world.
- XII.3.17** Unto the heavenly world shalt thou conduct us; we be united with wife, with sons; I grasp hand, let her come here after me; let not destruction pass us, nor the niggard.
- XII.3.18** The seizure, evil -- may we go beyond them; dissipate thou the darkness; mayest thou speak forth what is agreeable; made of forest tree, uplifted, do not injure; do not crush to pieces the god-loving rice-grain.
- XII.3.19** About to become all-expanded, ghee-backed, go thou, of like origin, unto that world; hand thou the rain-increased sieve; let that winnow away the husk, the chaff.